

# Generating Value within Learning Activity:

## Integrating Storytelling with Reflective Practice in Civics and Character Education Class at College of Education

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**Abstract**—The study aims to analyze the classroom practice wherein the candidates of teachers acquire knowledge, skills, and attitudes of good citizens as well as having competency as teachers of Civics Education at senior high levels. The core of the practice is storytelling that integrated with reflective practices time after time. This study designed with classroom ethnography approach. Findings signify that repetitively use of reflective practice incorporated with learning strategy contribute on rising the students' awareness and responsiveness of rights and obligations as citizens. In addition, the study enriches reflective meaning for generating values, and good behaviors.

**Keywords**—learning process; reflective practice; self-awareness; storytelling

### I. INTRODUCTION

There are various studies conducted to develop competency of prospective civics-education teachers in Indonesian contexts. For example, involving students in service learning activity that can improve the students' engagement in real life politics [1]. Related study shows that problem-based learning is proven to simplify the process of building students' character such as democracy, curiosity, and achievement value [2]. Research on projects-based learning is also an evident for growing students' critical thinking in political sociology class [3]. Another study indicates that applying contextual learning in citizenship class is good to develop students' achievement [4]. However, those studies have paid less attention to the benefits of reflective practice within learning process.

The proponents of reflective practice seem to agree that it relates the process of infinite learning within self experience to gain meaningful knowledge. Reflective practice concerns the self and inquiries about learning process by deliberating their involvement in the process; the characteristic of the process continues and cycles [5]. Reflective practice is an immersed involvement in the learning activity, and ability to see the meaning in it, and capability to find out broader context applying a new action [5]. Reflective teaching changes the role of teachers from reproducing existing culture to transforming it, by developing their own thinking about their own practice relying on students' need by doing reflection on practice, teachers are continuously gaining new knowledge and developing new learning resource [7-9]. In civics education, applying reflection as teaching strategy can increase

knowledge about civics engagement, and raise the level of civic efficacy and motivation of students. Related study recommends that reflective practice is powerful for teachers to acquire emotional intelligence skills [10]. In special education setting, integrating students' reflection with audio visual multimedia enables teachers to develop competencies for teaching students with special needs [11]. Learning experience using reflective practices, especially for the Pancasila and Civics Education, encompasses significant meaning. It is argued that reflective as a learning process can empower the students to be critical and independent learner [12] and be agent of social change [13].

In this context, what values could be learned from applying reflection on teaching? I notice that reflective practice is a way to activate intellectual capability which begins learning on experience, thinking on the significance of the experience, writing down the idea generated from the experience, and defining the commitment to make valuable exploit. Implementing reflection repetitively makes learning more dynamic and contextual. Students learn in the endless learning process, construct their own knowledge, values, skills, and commitment for an action. Based on the excellence of reflective practice, this study analyzes classroom's activities combining teaching strategy and storytelling with students' reflection. The context of the study is Civics and Character Education (CCE) class at Pancasila and Civics Education Department.

The course aims at increasing students' ability as future teachers who master basic principles of Civics Education, possessing values and commitment as upcoming PCE teachers in addition to be good citizens. The combination of reflective practice with storytelling as learning method is assumed to be able to support achieving the goal.

Stories have their own natural appeal which are close to our life and benefit for education [14]. Besides, stories can be used as learning method and also as a way to conceptualized learning process [15]. In relation to generating values, storytelling method is proven to be able to enhance values awareness particularly for adults [16]. In this learning process, by using storytelling the students are governed to reflect and then to express in written the most memorable experience in their life when rights and obligations are well-executed.

Learning activities are firstly started with surveillance (recognition) of the students' most impressive event in life related to accomplishment of rights and obligations. This process is an approach to elevate self and social awareness [17, 18]. Secondly, classroom's activity is followed with reflective practice in the form of writing the experience then sharing it with others. Negotiations among individual experience (personal and affective touch), sharing the experience (social dimension), and the practice of writing the experience (reflective essay) are the integrated leaning practices that drive the growth of self-realization of rights and duties in civics context. The research shows that using the story built from self-experience background along with retelling it to others give a deep learning notion on both the writer and the audience [19]. The focus of this study is how to combine reflective practice with storytelling as teaching strategy. It is viewed as learning tool to generate values by students during classroom. This study is guided by questions: (1) Where the reflective practice is applied and (2) What are the values they got from the process?

## II. METHODS OF STUDY

This study was designed with classroom ethnography framework. Students were noticed as social group who actively create "culture" in a classroom [20]. Classroom ethnography is a potential learning source promoting reflection and knowledge development through corporation between teachers and learners [21]. It consists of substantial aspects: 1) natural setting within clearly time and space, 2) holistic in seeing phenomena, 3) using multi methods, and 4) interpretive. An ethnography is a written description of a particular culture - the customs, beliefs, and behavior - based on information collected through fieldwork [22]. In this study the classroom activity is the fieldwork where the data were obtained from learning activities. The participants of this study were all students who enrolled for Civics Education and Character Course in July - December 2016.

The procedures carried out and expected target within learning process can be seen in the Table I.

TABLE I. ACTIVITIES AND TARGETED VALUES OF THE REFLECTIVE PRACTICE

Phase	Activity	Product	Targeted Values	Reflective Practice
Observation	Recalling the most impressive experience in life about executing rights and obligations	Draft (brainstorming the idea to write a story )	Awareness of rights and obligations (self-oriented)	v
Writing the story	Pouring out the experience into an essay	Reflective essay	Awareness of rights and obligations (self-oriented)	v
Sharing the story	Telling the experience to classmates	Panel discussion and small group activity	Empathy, awareness of rights and obligations (negotiation between oneself and others)	v
Focusing on facts	Revising the essay based on facts	Revised reflective essay	Awareness of rights and obligations (social oriented)	v
Reflecting learning process	Writing final reflection	Reflective essay	Knowledge gaining, attitudes and values. Outlining commitment of change.	v

The data displayed the process of classroom where students interacting, sharing, and discussing in natural setting. It is a kind of sharing what are happening in the classroom arranged to help students learn values from their experiences

## III. RESULTS AND DISCUSSION

The research findings are described based on learning chronology. All the learning activities are carried out in three phases: introductory activities, main activities, and closing activities.

### A. Introductory Activities

In the first week, before conducting the process, the lecturer and students formulate an agreement for all class activities which is called "classroom agreement." This step is a normative foundation in developing learning process over one semester. There are three points of agreement in learning activities: praying, honesty, and time.

First, all the participants agree to begin the classes by praying. Muslim students are asked to read in low voice the *Al-Fatihah*, *shalawah*, and *istighfar*. Non-Muslim students are

instructed to pray according to their faiths. Praying activity is a way for reminding the students that the achievement in study does not merely rely on intellectual brightness but also on spiritual intelligence. In PCE learning, the faith upon the God Almighty is an ethical normative root in strengthening citizens' behavior. This viewpoint is in accordance with the arrangement of values attached in *Pancasila* as the principle foundation of Indonesia which lays the significance of God the Almighty as the groundwork for humanity, nationality, accordance, and social equality. This array of values conveys that the power of vertical relation (relationships between mankind and God) affects the horizontal one (relationships among mankind). The better the faith upon the God the Creator, the better the human social relations run [23]. Although researchers illustrate that belief do not necessarily have something to do with analytical thinking, however, the faith influences the social cognition aspect [24]. In Civic and Education Class, praying habit turns out to be essential because the attitudes have strong relationship with social emotional aspect.

Second, the agreement is on "Honesty is above everything". It means that all of classroom activities are based upon self-reliance, self-responsibility, without cheating nor plagiarism. In

other words, all activities are under control of God. In case the students cheat or plagiarize they agree to receive an E grade and should retake the course next year. This is a part of “classroom agreement” performing generating values through habitual process.

Third, besides how to do the assignments, lecturer and students agree on the time to begin the classes every week to present the tasks. There are some tolerances after the schedule is agreed. This third point is related to supervising discipline and commitment.

Based on these three points, the lecturer organizes a learning base stimulating students’ awareness that learning is not only for knowledge and skill improvement but also for developing values. Especially in the first week, mostly classroom interaction is developed in authoritative style: teachers set up a draft of agreement, communicate it to the students, and allow students to rise their objection. Previous studies confirm that authoritative approach can boost students’ learning motivation [25], together with their academic and social competencies [26, 27]. Although in the first week some students look nervous, they improve naturally for the next weeks. They are encouraged that any they attempt they do for the assignment will earn them good grade.

Following the “classroom agreement,” students begin the first assignment that should be done outside the class expected to be collected the next week. They are required to make a story about themselves based on either positive or negative experience dealing with the completion of rights and responsibilities in the society. This is the first reflective practice by learning from daily experience.

### *B. Main Activities of the Learning*

In the second week, several students deliberately share their stories to the class, while the others share stories in small group conducted after classroom discussion. The students present variety tones of the stories: the gloomy story, outraged story, or a critical one. Their stories are combined between fact and emotional expression. The purpose in this step of learning is to grow students’ awareness that personal experiences are learning sources that never dry. For examples the story told by Lisa represented sadness as a starting point for her to realize the meaning empathy. Meanwhile, Sheyla, Rika, and Miftah conveyed that they are disappointed with public service. In contrast Anisma told her happiness to learn new experience from reading group for children in remote area. Those students’ stories present different sides of life and teach them to understand the value of life.

They are explored from the most impressive moments in life related to execution of rights and responsibilities. From those stories they learn about themselves and values. The first lesson of their reflection poured into the stories is “self-awareness”. Self-recognition becomes an establishment for self-control along with all its weaknesses. The reflective ability is the ground for developing responsibilities [28]. In Lisa’s case, she realizes the meaning of empathy; meanwhile Sheyla, Rika and Miftah experience more on justice inclination for certain people such as relatives or wealthier ones; they criticize the unfairness; and Anisma gains knowledge about sharing.

When the students replicate their experiences in the form of stories, they also learn about the essence of “kindness” within human relationship. Self-awareness of benevolence functions is an important part for social maturity; the conscious citizens reproduce their attitudes and goals in life upon the kindness they are aware of [29]. Further, in this phase of storytelling, some audiences ask to clarify things. This process is a kind of peer learning that stimulates students to develop values clearer than before [30] In this process, two dimensions of moral education through dialogue are put into practice; knowledge construction and expose of stories containing values or kindheartedness [31].

The second phase in learning is separating facts from opinions. The students are asked to reread the stories they have written then mark on the facts and opinions by highlighting them. This process as the second reflective is aimed at developing critical thinking ability as well as analyzing argument’s power for strengthening the values and avoiding mistakes in judgment or deciding about values [32-34]. Afterward, the students are requested to rewrite the stories by relying on the facts only as a way training them arranging a more systematic and meaningful reflective [35]. After twenty minutes on the process, they are asked to reveal the lessons they obtain from their revised stories.

The process in the second reflective practice guides the students to think more critically about themselves. This step helps them improving their learning process through the awareness on how they construct the knowledge and values within their lives [36]. In addition, this process helps students to understand that the factual-based thinking drive into more valuable perceptive of other’s right.

### *C. Closing Activities*

At last, the learning activities come upon the final phase that is the reflective for overall learning processes. Students’ reflective are guided by questioning what are the alteration of knowledge, attitudes and values they acquire from the learning procedures. This process is a part of grading and learning feedback. Mostly students said that learning activities make them become knowledgeable about of rights and responsibility, and the process of making good judgement. They are also motivated to express the ideas based on factual data.

The whole learning processes and values attainment were summarized at Table II.

TABLE II. CLASSROOMS’ ACTIVITIES INTEGRATING STORYTELLING METHOD IN REFLECTIVE PRACTICE

<b>Storytelling</b>	<b>Activities</b>	<b>Value Gaining</b>
<b>First reflective</b>	Writing and sharing the story.	Self-awareness about values, self-centered values development.
<b>Second reflective</b>	Seeing facts instead of opinions, revising the story.	Developing critical thinking, understanding others’ rights.
<b>Third reflective</b>	Reflecting the learning experience to discover knowledge, skills, and values.	Awareness of learning alteration, consciousness of justice in accomplishing rights and obligations.

#### IV. CONCLUSION

In my classroom, reflective practice is integrated into storytelling as the teaching strategy. It means that the reflective practice is the core of learning, while the storytelling is the medium for students to express their reflections. In classroom's activities the students are conditioned with assignments related to the syllabus. At the same time, they are led to reflect the stage of the learning they have passed considering alteration in knowledge, attitudes and values that they gain. In short, by applying storytelling and reflective intermittently students discover knowledge, values, and process skill. The findings in this research enrich the meaning of reflective for generating value and forming civics competency.

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